

Aln8bak News®

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE
COWASS North America, Inc. - P.O. Box 54, Forestdale, MA 02644

| | | |
|-----------|-------------------|----------------------|
| July | <i>Temaskikos</i> | Berry Ripening Month |
| August | <i>Temez8was</i> | Gathering Month |
| September | <i>Skamonkas</i> | Corn Harvest Month |



| | |
|-----------|--------------------|
| Summer | <i>Niben</i> |
| In Summer | <i>Nibeniwí</i> |
| Fall | <i>Tagu8gow</i> |
| In Fall | <i>Tagu8gowíwí</i> |

This Issue - Headline Articles

Cécile Wawanolet Passes On

Abenaki Editorial

Federal Prison Pow Wow

Meetings - *Bodawazin* -

The Grand Council and Elder's Council has been holding monthly meetings and will continue to hold meetings throughout the year. The continuing subject matter of these meetings will be to discuss the re-organization of the Band and our organizations and the actions needed to revitalize our programs.

The following articles within this newsletter will explain some of the topics and issues that will be discussed at upcoming meetings. All Band members are strongly encouraged to attend any meeting.

Council meetings and other work project sessions will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an

email message so that we can add you to our messaging system.

Winter Social - 7th Annual
January 27, 2007 (To Be Confirmed)
10:00 a.m. - 5:00 pm.
Place To Be Announced

Due to the disruption of the Band operations in Franklin, MA we are going to hold this years' Winter Social in another location. As soon as a location is confirmed we will have it in the next issue of our news and on our website at www.cowasuck.org.

All Native American Indians and friends are invited and welcome. This is an intertribal Winter Social that is being sponsored by our Band. All groups, drums, and their singers are invited and welcome. We will be dancing, singing, story telling, and feasting all day long.

The Thanksgiving Invocation and social will be based on Longhouse traditions. Our goal will be to discuss Longhouse customs and ceremonies and their contemporary use for the continuation of our culture. The host drum will be our Red Hawk Drum.

Cowasuck 2006
Gathering & Pow Wow

The Cowasuck Gathering and Pow Wow has been officially cancelled. We had three potential alternatives for sites and event times but the lead time to get the event back on track was too short. We also need additional time and money to replace the stolen Band Pow Wow equipment for next year.

The Aln8bak News® is published quarterly by COWASS North America, Inc. the non-profit cultural and social services organization of the Cowasuck Band of the Pennacook-Abenaki People. Each subscription costs approximately \$15@ per year - donations are appreciated.

TELEPHONE: (508) 477-1772 / FAX: (508) 477-5933
NEDOBAK Network Help Line: (800) 556-1301

E-MAIL: cowasuck@adelphia.net / WEBSITE: www.cowasuck.org

Cécile M. (Wawanolet) Joubert Passes On -

Cécile M. (Wawanolett) Joubert, 98, passed on peacefully at her home in Troy, New York on October 4, 2006, following a short illness. Cécile was born January 8, 1908 on the Abenaki Reserve at Odanak in the Province of Quebec, Canada. She was the daughter of the late Elie and Marie (Nagazeoi) Wawanolett and the wife of the late Alfred A. Joubert. Cécile is survived by three children, Joyce Hamel, Elie Joubert and Edward Shea; six grandchildren, Michele, Jay, Brian, Tina, Debbie and Terry; and five great-grandchildren, Amber, Karlee, Alysha, Luke and Jeremy.

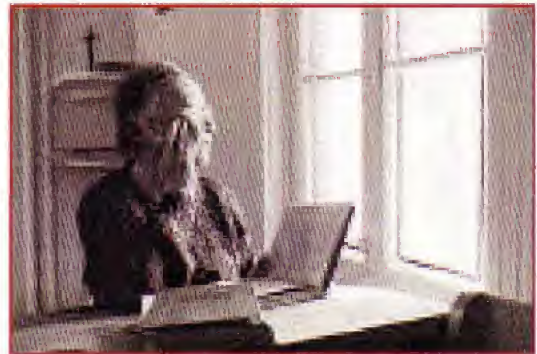
She spent most of her life in Troy, New York after she and her husband Alfred left Odanak in the 1920's to seek work. They lived and raised their three children in New York. In 1987 Cécile and Alfred returned to Odanak. At that time she found that the use of the Abenaki language had all but disappeared and that less than a dozen people at Odanak could or would still speak the language.

Cécile was a fluent speaker of Abenaki, French and English so she took it upon herself to start teaching the Abenaki language. She became very well known in the Abenaki community for her work as a teacher of Aln8ba8dwa, the Abenaki language. For several years she taught Abenaki at the Wanaskaodemek Cultural Center in Odanak and at the tribal offices of the Missisquoi Band in Swanton, Vermont.

In her later years she spent much of her time teaching Abenaki to those that had an interest in the language. Our Band was particularly pleased to have known her over the years when we would all gather at Odanak for the July gatherings. We all will miss her dearly.

A memorial Mass of Christian Resurrection and Burial will be celebrated in Odanak, Canada at the convenience of the family in the spring of 2007.

Memorial contributions, if desired, may be made to Community Hospice of Rensselaer County, 295 Valley View Blvd., Rensselaer, NY 12144 in memory of Cécile M. (Wawanolet) Joubert.



Cécile Wawanolet, an Abenaki language teacher, reads old books in the schoolhouse where as a girl she was forbidden to speak Abenaki. (File Photograph)

Nemit8kusena - "The Lord's Prayer" Abenaki Translation By Cécile Wawanolet

Nemit8kusena spemkik aian,
s8gm8walmegwadets aliwizian
amanta pachi wawittoak
ketebaldamuaw8ganek;
ali kitt8gwak kedelaldamu8gan
spemkik dali aliwizian
io n8bi dali kik
ali kikt8gwadets.
M8milina alemikisgak
nedatasigwiskwa ab8nemena;
ioba achi anhaldamawiaga
kag8wiulakeban,
ali niona anhaldamauak
kag8wihuhakedebanik;
muzak dali chigittawikkak
t8m8ppa uji
saagi-unemihinamega
w8walha dakki
saaguazu8mina mamajigek.
Nialach.

Nemit8gwes = my father
spemkik = above land
aian = thou art
s8gm8walmegwadets = sanctified or hallowed
s8gmo = chief or leader (same as "Sagamore")
aliwizian = thy name
amanta = may it please
ketebaldamuaw8ganek = kingdom or reign
tebalda = owner/creator/Lord (same as
"Tabaldak")
spemkik dali = above land dwelling in
io n8bi = here the same
dali kik = on earth

ali kikt8gwadets = may it be obeyed
 m8mlina = give us (same as "mili" give)
 alemekisgak = during this day
 kisgak = today
 nedatasigiskwa = our everyday
 ab8nemena = bread
 ioba achi anhaldamaauak = also, forgive us
 anhaldamawin = to forgive
 kag8wiulakeban = our trespasses
 muzak = do not
 Nialach = that it may be

Our Father in the above Land, Sanctified like a chief is thy name. May it be pleasing to our Creator, That we should be forgiven; Here on Earth as we forgive others. There in the above land shall it be Here the same, here the same On Earth may it be obeyed. Give us during this day Our everyday bread; Also, forgive us Our transgressions; As we forgive Others their transgressions; Do not then allow Us to walk over Or hurt anyone; Protect us at last From all that is very bad. That it may be.

Manville Settlers' Days

Thanks to our southern New England Band families we were able to set up a new "Indian Village" site for the event on September 23-24. The weather was cloudy, sometimes damp, and troublesome, but no heavy rain. We built a covered shelter from native materials on the grounds and made a new fire pit. We included a display of artifacts that were brought by our members. Most of our Elders Council were available to answer questions and talk about our history, Band and family connections to the Rhode Island area.

The Red Hawk Drum singers sang Wabanaki songs for the two day event. During the course of the weekend we had several old and new Native American friends from the region drop in to see how we are doing and to renew our friendships.

Native Words By: Ed Where Eagles Fly

Kchi Niwaskw's lifeline to man is Prayer. A deaf ear is never turned to poor people, because they are so rich in prayer. They can only offer the gifts that Kchi Niwaskw has blessed them with. Kchi Niwaskw's garden is all of Mother Earth's being.

NON SEQUITUR by Wiley



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Abenaki Recognition - Editorial

Following the Vermont state recognition of the Abenaki, we reported that several new groups have emerged under the banner of being "Coos" "Cowasuck," "Koasuck" and other variations of our ancient Band name. During this same time period our Band records were stolen and potentially may be being used to help form new groups. This theft and related information was submitted to the state and federal authorities, and at present the Vermont Attorney's General Office and State Police have an open file on our case.

Many people do not understand the legal implications that these groups are creating. It must be stated for the record that our Band has been incorporated in Vermont, New Hampshire, New York, Maine, Massachusetts, Rhode Island, Washington, and California since the 1990's. Our Band is a fully recognized federal IRS 501(c)3 non-profit organization in all of these states and maintains our records with all appropriate governmental agencies. In Vermont we are incorporated as COWASS North America as well as "The Abenaki Nation of Vermont."

We were legitimately organized and incorporated from the original Coos (Northeast Woodlands) Cowasuck roots of northeastern Vermont. The Coos, Northeast Woodland Band, Cowasuck,

Cowass, COWASS North America, The Abenaki Nation of Vermont, and more formally the Cowasuck Band of the Pennacook and Abenaki People are all legal names of our Band and organization.

In 1995, we applied for federal acknowledgment as the Cowasuck Band of the Pennacook and Abenaki People. The federal Bureau of Indian Affairs (BIA), assigned our Band with the BIA number 151. On April 6, 1995, an announcement was made in the Federal Register Volume 60, Number 66, Page17614, in regard to our application and declaration as being a Native American Indian organization.

Our Constitution and acknowledgment application to the BIA constitute the existence of a legitimate Native American Indian Band and organization and as such we are protected under federal U.S. Code Title 25. Any effort by individuals and organizations that interfere with our organization by claiming to represent the same interests will be considered a violation of our federal rights of self determination and inter-state interference of our national organizational operations and interests.

Past Band members and other individuals that are publicly claiming to represent the Coos, Cowasuck, or any of our Band's other historical names in any way or spelling are doing so illegally and will be dealt with accordingly.

We headquartered the Band in Massachusetts in a deliberate effort to avoid the numerous Abenaki conflicts that were ongoing in Vermont and New Hampshire in the 1980's. We repudiate any claim that our Band or its leadership are not based on the original, one and only true Coos, Cowasuck, Koasuck family Band on the basis of where we are now headquartered.

Following the BIA Federal Register announcement we published several national articles researching for Abenaki families from our Band. Considering the facts, it still seems strange to hear the leaders of these new groups expounding on their claims to represent Cowasuck families that are still 10,000 years in hiding. More accurately, they are exploiting disenfranchised individuals that, for various reasons, are not members of the existing legitimate Cowasuck or Missisquoi bands.

Most of these people lacked proper family

histories or genealogical documents, or otherwise had previously claimed to be from other Indian groups or ancestry.

Late last year, some of these same "new leaders" called for unification meetings of the Abenaki People. The legitimate leadership of the Missisquoi and Cowasuck did not participate in these contrived meetings of disenfranchised "leaders" from several failed and dubious groups of malcontents. The real agenda that developed out of the meetings was to formulate a plan to capitalize on the Vermont recognition of the Abenaki and to establish a new group or groups based on disenfranchised individuals. More insidiously, some of these new leaders seem to be driven by their own ambitious personal agendas for power, influence, and potential financial gain.

True to the "contemporary Abenaki tradition" of non-unity and division, many new and unknown groups are "coming out of hiding" now that there is a perceived benefit to be Abenaki.

Even more incredulous is the fact that most of the "chiefs" and "sachems" just completed their own genealogy and now believe that they are "Indian leaders." Most notably that they are now Cowasuck...

Many were born, raised, and lived outside of Vermont (including Massachusetts) for generations. Over the last several years, some of these people claimed to be leaders of other various Indian groups and "nations" in their own home locations, but now have moved back to Vermont or New Hampshire to claim their Abenaki "Cowasuck" leadership.

It seems that if you take up residence in Cowasuck territory, then you suddenly become Cowasuck. The next time they move let's hope that it is to South Dakota so that they can assume their "leadership" in some newly found Lakota band that has suddenly emerged from hiding.

All of this new Abenaki nationalism is fictional nonsense. We challenge any one of these new groups or leaders to document the Cowasuck connection using the recognized standards of the genealogy profession to produce the necessary documents to support their claims.

Our Band is not alone in this new era of Vermont Abenaki craziness. We heard some disturbing

information on the "mocassin grape vine" that member records of the Missisquoi and Missizipik Bands have been given to some of these new groups to help them establish a membership base.

We have also had to handle numerous inquires from St. Francis Missisquoi members that can not confirm their membership or otherwise have not been able to communicate with their Band headquarters. It appears that most of these people were removed from the member records years ago when they failed to provide adequate family information to substantiate their Abenaki heritage for the Missisquoi BIA recognition application process.

Based on our informal inquires, it seems that the biggest concern is that people can not get "tribal cards" or Abenaki artisan status and that they are willing to do anything to get an "Abenaki" tribal card even if they are not Cowasuck or Missisquoi.

As more of this fraudulent activity continues in Vermont and New Hampshire it puts us in the difficult position to encourage the state and federal authorities to investigate and prosecute those parties that are involved in this latest great Abenaki re-emergence scam.

Tribal Actions and Government

➤ Cowasuck Band Office Relocation

Please note, as a result of the continued efforts to disrupt our Band, we have temporarily relocated to our southern New England office at:

COWASS North America
Cowasuck Band of the Pennacook - Abenaki People
P.O. Box 54
Forestdale, MA 02644

(508) 477-1772 / (508) 477-5933 FAX
Email at: cawasuck@adelphia.net
(Note: Moving to Comcast.net in November 2006)

➤ Records & Property Thefts

As a result of the theft of most of the Band property we have undergone a significant amount of financial loss and hardship. We are making an urgent appeal for your assistance and donations to help with our legal efforts to regain our Band property and records.

As we reported in the last issue, all of our Band

and corporate records were allegedly stolen in February. This included all of our members' personal family history, copies of birth certificates, pictures, dates of birth, personal data, as well as some social security information. This theft was reported to all state and federal authorities.

COWASS North America

➤ Contributions -

To all of our readers - the Band and nearly all of our activities are funded by contributions. More than ever your financial donations and support are needed to deal with the many current issues that the Band now faces. Your continued support is needed to keep the Band, and our projects and programs going.

Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization. Contributors will be acknowledged and given yearly donation statements for contributions over \$25 (except for identification card and newsletter administrative fee donations).

Native Words By: Ed Where Eagles Fly

Talking Stick - Oh Sacred and Holy Standing People. Hear our voice through the consecrated sculptured twig we hold, with love and caring, to respect another's point of view. Words in a Circle, are personal and sacred, untouchable tones, to and for Creator.

➤ Ik8ldimek Program - Prison Outreach

In spite of the many set backs that we have had doing prison outreach in Massachusetts, and the total lack of support that we have to continue our work, we are doing the best we can.

Our work within the federal Bureau of Prisons is still being maintained and we are offering our services to other east coast federal and state facilities as requested.

Inmate Pow Wow's are approved Native American events in federal facilities so we held one at the FMC Devens facility in September. As best that we can determine, this was the first one ever held there.

We had Grandfather Maple join us in this day long celebration. Our Circle brothers had a wonderful time singing at the Red Hawk Drum. One of the

profound comments from the brothers was "...for most of the day we actually forgot where we were... and felt free..." We will continue the report on this Pow Wow in the next issue of this news.

In the last issue we published an article titled "Prison Outreach - Words of Council." The article was based, in part, on the request of a Native inmate that was being incarcerated for "specific offenses," and because of these offenses he was being denied access to Native American Indian ceremonies.

When we received the request to go before our Elders Council to discuss this issue we felt that the "specific offenses" matter needed to be discussed more fully. We included problematic crimes such as: offenses against children, abuses of elders, murder, and "sexually related" crimes. Most of these crimes are usually dealt with on a "case to case" basis, so we expected that there could be problems and issues with any generalized decisions that were made.

Most often we assume that inmates that participate in Native American Indian Circles are "sincere" or "honest" about their intentions and purposes for being in the Circle - to seek healing and forgiveness. We try to be open minded and open hearted about all requests for help. Unfortunately, it is difficult to determine if such cries for help are genuine or if they are self-serving complaints to support their personal agendas.

In the specific case that we were requested to provide counsel for, we had our concerns that we were not given all the details of the current or continuing offenses, so we used it as a general case situation.

Following the distribution of the newsletter, we received comments and information from other Native Circles that reported they also agree with us "in principle," but will not allow "repeat or habitual" sex offenders of children to participate in Circle ceremonies.

We, and our Elders also agree to this, but would expand on the prohibition to include any **repeat or habitual offender** of sexual and/or violent crimes against children, women, or elders that **does not, by their continued actions,** respect the principles of the Native American Indian way of life, our

Circles, and ceremonies. If they are not true or faithful to our Native American religious belief system (our church) we are not obligated to provide ceremonies to them from within "our church," the Circle. They always have the freedom of religion from within themselves, they can pray to the Creator, or whatever they hold sacred, in their own way without the benefit of the Circle or ceremonies.

As we stated in our article, only the Creator can judge them, now and forever.

We pray that our words help you, that your Circles stay strong, and that you all walk true on the "Good Red Road" - May the Creator protect you, Wili nanwalmezi - Denise and Paul.



Medicine Bag - *Nebizon Mnoda*

◀ Sweet Flag - Moskwaswaskw ▶

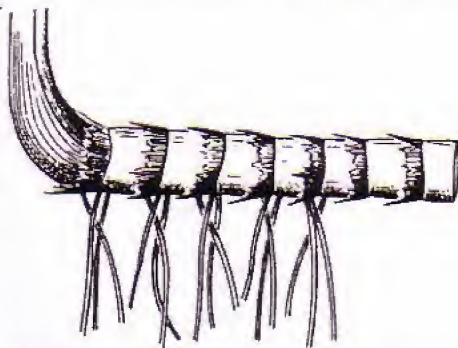
Sweet Flag, *Acorus americanus* or *Acorus calmus*, is commonly known as Calmus, Myrtle Flag, Sweet Grass, Sweet Sedge, and Sweet Rush Root. The native species *americanus* has nearly the same appearance as the European species *calmus*. The *calmus* species was introduced after Colonial contact, but Native Americans cultivated the native species and often traded it among other groups, thereby maintaining a wide distribution in the northeast and central North America. Concentrations of the native Sweet Flag are often

found at the sites of ancient Native American villages. In Abenaki it is known as "muskrat plant," or *Moskwawaskw*. This common name makes sense because the Muskrat that I have observed seem to like this plant and have been seen harvesting it.

Sweet Flag is a perennial that grows in moist wet soils around marshes and water bodies throughout North America. It has 2+ foot long, upright clumps of bright yellow-green "sword shaped" leaves. It resembles the Blue Flag Iris, hence the "flag" name. At the ground level the leaves are white with pink or red at the base. If the leaves are bruised they will give off a sweet spicy tangerine odor, hence the "sweet" name.

It flowers in June and July by producing a 2 to 4 inch long cylindrical flower spike, or spadix, that angles out of the leave structure. Upon inspection of the spike you will find it studded with tiny yellow-greenish flowers. It will mature into a berry that has 1 to 3 tan colored seeds encased in a jelly like center.

The rootstalk, or rhizomes, are 1 to 2 inches thick, with a white fleshy interior and reddish brown bark. The medicine parts of the Sweet Flag are these rhizomes which contain essential aromatic oils with the active ingredients - Asarone and beta-Asarone. The harvest time for the rhizomes is during the spring and fall. The solvent to extract the medicine is alcohol or hot water. A suggested dose is based on one ounce of cut or diced rhizome to one pint of boiling water, taken in cup amounts.



The historical medical uses included being an aromatic, anti-spasmodic, carminative, stomachic, stimulant, anthelmintic, antibiotic, tonic, and insecticide. It was used to treat chronic diarrhoea, dysentery, bronchitis, epilepsy, colic, rheumatism, eczema, as well some kidney and liver ailments.

The rhizomes are edible and have been used as

sugared candy and a spice substitute for cinnamon, nutmeg, and ginger. The leaves can also be used as a replacement for vanilla. The new leaves can be cooked and eaten and the mature leaves can be used as insect repellent and aromatic.

Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

Disclaimer - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

Native Words By: Ed Where Eagles Fly

If there is such a thing as sin, it is letting the sacred Prayer Pipe's Bowl... get cold.

Let thy Spiritual Eagle within, be and fly to Kchi Niwaskw's Blessings, this begins at every sunrise, and if we are in true prayer, again at sunset.

Kchi Niwaskw only wants to share all your prayer, to the last detail, then consummate your words of thinking, as you light your Prayer Pipe vessel, in Love.

Let Us Eat & Drink - *Micida ta Gadosmida*

◀ MEMERE'S INDIAN PUDDING ▶

This recipe has been in our Abenaki family since at least 1846 when my great grandmother's mother, Demerise Gagnon was alive. Demerise and my great grandmother, Leda Arsenaault, were both born in Riviere du Loup, Quebec. But Demerise' parents were from Aroostook Maine. I remember my great grandmother who died in 1953. She was always cooking: pig's kidneys, domestic pigeons, hogs head cheese, and she always grew her medicine plants in the back yard. She also made her own laundry soap. I miss her traditional knowledge. The pudding was made for holidays and special occasions. Today, I make it any time for my family to celebrate our heritage.

Lorelei A. Lambert, Ph.D., RN,
E-Learning Team / Faculty Trainer
Salish Kootenai College
Pablo, Montana 59855



Combine in a measuring cup or bowl -

- 1/3 Cup Sugar, Zogal,
- 1/2 Cup Molasses, Melases,
- 1 Egg (Beaten), W8wan,

In a saucepan mix and heat -

- 3 Cups Milk, Dodosn8bo,
- 3 Tbs. Cornmeal (Heaping measures), Skamonnoktahigan,
- 3 Tbs. Tapioca (Heaping measures),
- 1/4 tsp. Ginger (Dried), Skogadebakw,
- 1/2 tsp. Cinnamon, Walagaskwiz,
- 4 Tbs. Margarine or Butter, Wiz8wibemi,

Stir until hot and thick. Remove from heat and add the above Molasses mixture and add -

- 1 1/2 Cup Blueberries (Dried), Bakwsataizatal or Cranberries (Dried), Popokwaimenal,

Stir until well blended. Pour mixture into a buttered 2-quart casserole dish and bake in oven for 15 minutes at 350°F, after 15 minutes add -

- 1 Cup Milk (cold), Dodosn8bo.

Over the top and bake for 35 more minutes or until the top is golden brown and the Milk is absorbed.

Serve warm, Pour heavy cream, Laklam, over each individual piece. 24

Native Words By: Ed Where Eagles Fly

Love is like a full glass of water, in that, we have filled it to the brim, with the love we want to have for the person who represents the amount of love in the glass, we want to give them in our lifetime with them. We can only give so much love, that our glass runneth overflow, and that overflow

waters the flowers of love in Kchi Niwaskw's garden, of gardens in the Spirit world.

Cape Cod Animal Seasonal Signs -

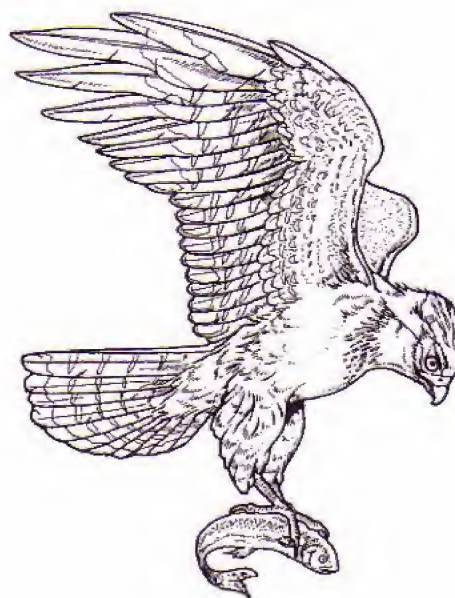
The Cape Cod region seems to be populated by many traveling and migratory bird species. The Autumn Equinox has come marking the Fall season. Strangely, the many visiting "out-of town" birds that noisily frequented the bird feeders at our headquarters suddenly left on the same day. Now our "local" chickadees, nuthatches, titmice, cardinals, woodpeckers, and other year round birds have the feeders to themselves.

Animal Tracks - Osprey - Maanamagwas

Osprey, "the fish gather," Maanamagwas.

During the last few months we have observed many of the shore and wetlands birds of Cape Cod. Most notably the large birds of prey, and specially the Osprey which is very prominent in the back bays and waterways of Cape Cod. We have seen pairs of Osprey fishing on the East Bay and Centerville River at the Craigville Beach (Barnstable, MA) on numerous occasions.

The Osprey, *Pandion haliaetus*, also known as the Fish Eagle, Seahawk, and Fishhawk is a distinctively medium-large bird of prey with uniquely curved claws. It can catch relatively large fish such as Salmon and Striped Bass.



The Osprey is between 20 to 24 inches long with a wing span of 5 to 6 feet. Its wings are narrow with four long "finger feathers" at the end of each. The under body, legs, and breast are white. The tail is long with narrow black bars. The upper body is dark brown with purple highlights. The head is white with a broad black section through the sides of the face and neck.

The long talons are equal in length and are unique. The outer toes are reversible and all the talons are curved to catch and carry large fish. The talons are also covered with backward facing scales that act as barbs to help hold the fish. The Osprey also have nostrils that can close so that they can dive into water.

The song is a loud sharp whistle of chewk-chewk-chewk or cheap-cheap-cheap.

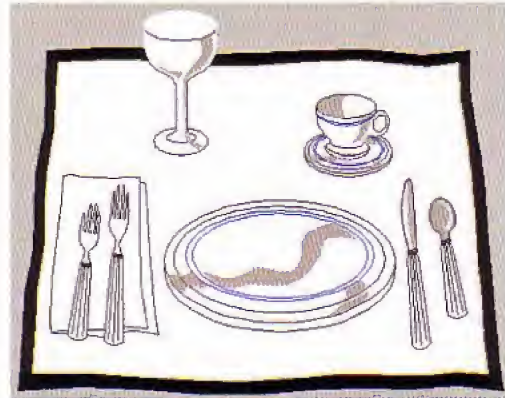
The Osprey has a monogamous breeding habit and will nest in colonies or in solitary situations. The nest is usually made of sticks, seaweed, and rubbish of a similar nature. The nest may be as high as 200 feet above the ground in any suitable location such as a dead tree, utility pole, rock outcrop, or man-made platform or bridge that is located near water. The nest is built by both sexes. They have world wide distribution and are fairly common in coastal and other water and lake areas of North America.

If a nesting site is available, the Osprey will start breeding after 5 years of age. In March they begin a five month period of partnership to raise the young. In April they lay 3 to 4 pinkish-white to cinnamon colored eggs, 1 by 2½ inches in size, and may be marked olive or brown. Incubation time is 32 to 42 days and both sexes nest, but the males do more to supply food. They have one brood per year and the young stay in the nest for 48 to 60 days. The young are fed by both parents.

The Osprey feed primarily on fish. It locates the fish by hovering 30 to 100 feet above the water. It plunges feet first into the water to grab the fish with both feet. When it rises to take flight again, it will turn the fish head into the wind to make the flight easier. It will also shake the water out of its feathers before it continues its flight back to the nest. Osprey will often fly with an unusual bend or kink at the wrist of the wings.

The typical life span for the Osprey is 20 to 25 years.

Say That In Abenaki - Ida Ni Aln8ba8dwa - Kitchen Talk



| | |
|--|--|
| Table | Taipodi or Tawipodi |
| Table Cloth | Ta i p o d i g a n o r Tawipodiagen |
| Chair | Tassakwabon |
| Plate | Anasiat or Wl8gan |
| A Napkin | Napkin |
| Knife | Chakwak or Nsakuakw |
| Fork | Matgwaigan |
| Spoon | Amkw8n or Amku8n |
| Cup | Kwatsis |
| Glass | Azasit / Aazasit |
| Fry Pan | Sal8mgwazigan |
| Oven | Ab8nk8gan |
| Utensils | Wl8ganin8kwil |
| Pot | Sodl8 |
| Come in and sit down. | Pidiga ta abi. |
| Come let's sit at the table. | Naw abidataipodik. |
| Well then, set the plates, knives, spoons, and cups. | Niga pon8da wl8ganal, chakwakol, amkwonal, ta kwatsisak. |
| Put plates on the table. | Pona wl8ganal taipodik. |
| Put knives on the table. | P o n a c h a k w a k w o l taipodik. |
| Put spoons on the table. | Pona amkwonal taipodik. |
| Put cups on the table. | Pona kwatsisak taipodik. |
| To sit | Abimek |
| I / you sit | Nd'abi |
| He / she sits | Abo |

8 = Ô or ô = nasal long "o" sound

Aln8bak News & Website - Store

Please note that our Band Store that is on our internet website is temporarily out of stock because that stock is no longer available to us due to the lock-out of the Band Headquarters. We apologize for the inconvenience, but the Band will have to wait until the stock is recovered or replacement stock is purchased. Call, write, or email for pricing and future availability: The Band Store is on the website at - www.cowasuck.org

The Aln8bak News also needs articles, pictures, and stories that you can share with your tribal family. These can be submitted by mail, email, or FAX (see the front page for contact information).

Thank You - to all of our readers that have made donations to support the newsletter.

An insert page is provide in each issue of the newsletter for subscription applications and renewals. At the end of your name line on the mailing label there will be a +1007, +0608, etc. this indicates the year (month and year - such as October 2007 or June 2008) that your subscription ends. The label may also indicate your <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

Note: The cost of printing and mailing the Aln8bak News has increased to \$15 per year - so we now suggest donations over that amount to cover our costs. Donations and newsletter subscriptions can be made through the mail but also can be made on the website using the online PayPal credit card system.

Abenaki Word Search W8banakiwik Kelozow8gan

Kwai, this month's word search is:
"Time to Gather and Harvest"...

WORDS TO FIND:

| | |
|---------------|---------------------------|
| DEMEZ8WAS | August Harvesting Moon |
| KAWAKWENIGAS | August Gathering Moon |
| DEMASKIKOS | July - Hay Cutting Month |
| CEGEJOKWIJOAD | September - Crop Time |
| BILOWAGIZEGAD | The Weather Changes |
| KW8LASKW | Gourd |
| AWIZI | To Pick or Gather Berries |
| BENIBAGIHLA | Leaves are Falling |
| WASAWA | Pumpkin |
| DAGW8GW | Autumn |
| SIKWLA | Frost |
| OSWADAGEN | Fur Pelt |
| MAAGENEM | Gather by Hand |
| KIKAW8GAN | Harvesting |
| NADIALI | Hunt |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| C | K | Z | J | G | S | I | K | W | L | A | M | B |
| E | A | O | S | W | A | D | A | G | E | N | G | I |
| G | W | L | 8 | O | A | 8 | K | I | N | K | 8 | L |
| E | A | M | A | A | G | E | N | E | M | J | A | O |
| J | K | Z | W | E | K | W | 8 | L | A | S | K | W |
| O | W | B | E | N | I | B | A | G | I | H | L | A |
| K | E | A | 8 | N | A | D | I | A | L | I | W | G |
| W | N | W | B | W | 8 | L | O | G | K | G | 8 | I |
| I | I | I | K | I | K | A | W | 8 | G | A | N | Z |
| J | G | Z | J | 8 | W | A | S | A | W | A | L | E |
| O | A | I | D | A | G | W | 8 | G | W | G | I | G |
| A | S | D | E | M | A | S | K | I | K | O | S | A |
| D | E | M | E | Z | 8 | W | A | S | M | 8 | K | D |

Book Reviews

Malian's Song

Marge Bruchac, Illustrated by William Maughan
University Press of New England, 2006
www.upne.com

The Vermont Folklife Center Children's Book Series (Ages 6-10)

www.info@vermontfolklifecenter.org

ISBN: 0-916718-26-3

Format: Hardcover Trade Edition, 32 Pages

Price: \$16.95

We recently received a copy of, Marge Bruchac's, latest children's book - Malian's Song. Marge and Joe Bruchac are well known as Abenaki authors and historians.

Malian's Song is based on the true story of British Major Robert Rogers' Rangers attack on Quebec's St. Francis (Odanak) Abenaki community in 1759. The story is told through the words of Malian Obomsawin, a young Abenaki girl of the time.

The story is brought to us through the continued oral traditions of Malian Obomsawin, passed on through her granddaughter Mali Msadoques, to niece Elvine Obomsawin, to her granddaughter

Jeanne Brink.

The story reveals that many Abenaki people survived the attack that destroyed their village, in direct contrast to Rogers' journal accounts. Jeanne Brink, a descendant of Malian living in Vermont, told the Vermont Folklife Center the little-known Abenaki version of the brutal attack.

We also received a copy of a newly reprinted Abenaki language reference book.

New Familiar Abenakis and English Dialogues
Joseph, Laurent (Reprint)

Global Language Press,
Vancouver, BC, Canada, 2006
www.language-press.com
ISBN: 0973892471
Format : Paperback, 232 pages
Price: \$24.95

This is a reprint of the original edition which was first published in 1884 by Joseph Laurent (Sozap Lol8 Kizit8gw), chief of the Odanak village of St. Francis, Quebec, Canada. This was the first vocabulary ever published in the Abenaki language, comprising: Abenaki to English words, the Abenaki alphabet, the key to the pronunciation, Abenaki place names, phrases, and many grammatical explanations.

Original copies of this book are very rare and expensive. In 1994 there was a limited reprint of it by Alice Noyes (in cooperation with Steve Laurent), but this reprint has become rare as well. We recommend this latest reprint of this extremely important Abenaki language reference for all that wish to study and use our Aln8badwa language.

Native Words By: Ed Where Eagles Fly

Sometimes a tear, is the most we can give, to one who does not have ears to listen.

Yes, you are capable of making Kchi Niwaskw...smile...and cry.

Even Mountains crumble at the Feet of Kchi Niwaskw.

Speaker Speaks -

This been a very troubled time. The theft of most of our Band records, equipment, assets, and the extremely slow legal process for recovery and restitution has put a great burden on the Band.

The resulting inability to hold our summer gathering has been very emotional to us and our Elders. Likewise, we also had to endure the malicious disruption of our programs during this time and the fraudulent activities of other groups that want to claim our Cowasuck Band heritage.

In the absence of our own events and time consuming program schedule, I and most of our Elders made a greater effort to get out and socialize. We went on the Pow Wow circuit and visited the Native American regional community to review how other Indian groups are doing. As an added bonus we were pleased to meet and talk with many old friends and family members from these other nations.

We made many observations about the current Pow Wow scene - where competition performance dancing and the general decrease of quality craftspeople and artisans is very evident. In spite of our recent upsets we still believe that we are going in the right direction by trying to keep the past and "realistic" traditions alive through our events and educational activities.

We also noted during this period that many people in our region believe that membership in "any" new group no matter how ill conceived is better than seeking the truth. As these new Abenaki groups make their claims to our Nation, the Abenaki community is becoming more and more divided. The majority of our People are ignorant or oblivious to the signs that the Abenaki Nation will never be united and may even collapse. So it appears that all is well in N'dakina - "ignorance is bliss!"

Knowledge and truth are powerful realities. When will the Abenaki People ever learn that without these realities there will never be an Abenaki Nation for our future generations to come?

N'lets! N'al8gom8mek! - All Our Relations!
Paul W. Pouliot, Sag8mo



2006-07 Schedule of Band Activities

| | | |
|----|--------------|---|
| 21 | OCTOBER | FALL ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00) LOCATION - TBA |
| 18 | NOVEMBER | FALL ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00) LOCATION - TBA |
| 27 | JANUARY 2007 | WINTER SOCIAL (9:00- 5:00) LOCATION TBA & DATE SUBJECT TO CHANGE |

**MOST DATES AND MEETING LOCATIONS ARE TO BE ANNOUNCED (TBA)
SO PLEASE CALL (508) 477-1772 IN ADVANCE OR CHECK THE WEBSITE
FOR CONFIRMATION FOR ALL ACTIVITIES**